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Political participation in the remote society: A case study of Samin community in Indonesia

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Abstract

This study examines the strengthening of political participation through local wisdom in the Samin Community of Bojonegoro. Local wisdom, such as the principles of honesty, consensus-based deliberation, and cooperation, serves as the foundation for more inclusive and sustainable political participation. This research employs a qualitative approach with a case study method, focusing on how the traditional values of the Samin community are integrated into modern political processes. Data were collected through in-depth interviews, participatory observation, and document analysis. The findings indicate that Samin' s local wisdom not only strengthens electoral integrity but also enhances community involvement in the political process by avoiding transactional political. This study contributes to the development of a political participation model that aligns with local characteristics and highlights the importance of preserving cultural identity within democracy. The integration of local wisdom in politics is expected to provide solutions to democratic challenges such as political apathy and social polarization.

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Introduction

Political participation is a fundamental aspect of democracy that allows people to be actively involved in political decision-making (Willis et al., 2022). However, the level of political participation in various regions is often influenced by social, economic, and cultural factors (Azwar & Subekan, 2022). In Indonesia, the challenge of increasing political participation is not only related to people' s political awareness but also to the way local cultural values influence people' s perceptions and involvement in formal political processes. The Samin Community, an indigenous community group in Central Java, offers a unique perspective on understanding the relationship between local wisdom and political participation (Danugroho, 2020). The Samin Community has a long history of resistance to Dutch colonialism, which was manifested through the teachings of Samin Surosentiko in the late 19th century.

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These teachings emphasize the rejection of authority that is considered unjust and emphasize the values of simplicity, honesty, and harmonious coexistence. In a political context, the Samin teachings are often interpreted as a form of passive resistance to political structures that they consider oppressive (Lestari et al., 2019). However, there is great potential in the traditional values of the Samin Community that can be used to strengthen political participation at the local level. The local wisdom of the Samin Community, such as the values of deliberation, mutual cooperation, and social justice, can be integrated into formal political processes to create more inclusive and adaptive political participation (Rosyid, 2016). Deliberation, as one of the main principles in Samin culture, can be adapted into a political decision-making mechanism, allowing the community to be directly involved in determining the direction of policies that affect their lives.

In addition, mutual cooperation, which is an integral part of community life, can strengthen social solidarity, which in turn increases political awareness and involvement (Asrawijaya, 2021). Integration between local wisdom and formal political processes can also strengthen democracy at the local level. By prioritizing the values held by the local community, political participation can become more relevant and accepted by the community (Falcão, 2023). In addition, this approach can also increase community trust in the political system, which is often seen as something distant and unreachable. In this case, local wisdom not only functions as a cultural identity but also as a foundation for strengthening political participation. However, the challenges of integrating local wisdom with formal political processes cannot be ignored.

There is potential resistance from both sides both from local communities, who may feel that formal political participation is contrary to their traditional values, and from the government, which may consider this approach to be inconsistent with the existing policy framework. Therefore, a sensitive and inclusive approach is needed to ensure that this integration can run effectively and sustainably. In addition, it is important to understand that local wisdom is not something static. Local wisdom, including that possessed by the Samin Community, continues to develop along with social and political changes. Therefore, strategies to strengthen political participation through local wisdom must also be dynamic and adaptive to changing contexts.

This requires ongoing dialogue between local communities, the government, and other stakeholders to ensure that traditional values can continue to be relevant in a modern political context (Chin, 2021). This paper will analyze how the local wisdom of the Samin Community can be integrated into the formal political process to strengthen political participation at the local level. This study examines the interaction between traditional values and political participation mechanisms and identifies factors that influence the success or failure of this integration. In addition, this study will also explore how local wisdom values can be used to strengthen political awareness and community involvement in the political process. This approach is expected to make a significant contribution to understanding the relationship between local culture and political participation, as well as offering new perspectives in efforts to strengthen democracy at the local level.

By prioritizing local wisdom as part of the political process, it is hoped that more inclusive, adaptive, and sustainable political participation can be created, which will ultimately strengthen the legitimacy and effectiveness of local government. It is important to remember that strengthening political participation through local wisdom not only contributes to democracy but also to the preservation of culture. By integrating traditional values into the political process, communities can maintain their cultural identity while still participating in decision-making that affects their lives. Therefore, the integration of local wisdom and political participation is an important step in creating a more democratic and inclusive society.

The central research question of this study is, How does the Samin community in Bojonegoro engage in political participation, and what socio-cultural factors influence their political behavior? This question aims to explore the unique political dynamics within the Samin community, known for their distinctive values of resistance and non-conformity. The study seeks to understand the extent of political engagement among community members, the influence of local wisdom on their participation in democratic processes, and the role of socio-political structures in shaping their political attitudes and actions. In terms of the research gap, while there has been a growing interest in understanding political participation among indigenous and marginalized communities, the specific political behaviors of the Samin community remain underexplored. Previous studies have primarily focused on the Samin community's resistance to colonial authority and its cultural preservation. However, little attention has been given to how these historical and cultural values manifest in contemporary political engagement, particularly in the context of democratic elections, civic participation, and local governance.

Moreover, existing literature on political participation tends to focus on conventional modes of engagement such as voting or political campaigns, leaving a gap in understanding alternative forms of political expression rooted in local wisdom and traditional values. This research will fill this gap by examining how the Samin community's values of self-sufficiency, non-violence, and harmony influence their political participation, and whether these values lead to unique forms of civic engagement that differ from mainstream political practices. The intersection of political participation and cultural identity in the Samin community presents an additional area of exploration. The study will investigate how the Samin people navigate the tension between maintaining their cultural identity and engaging in a political system that often prioritizes formal participation. In doing so, it will contribute to a deeper understanding of how indigenous communities can engage in political processes while preserving their cultural integrity.

Literature Review

Political participation in remote communities has grown significantly due to advances in information and communication technologies. The integration of digital platforms has transformed traditional political engagement, enabling wider access and participation. However, challenges such as slackness and socio-cultural barriers remain. A paper by Tatiana Ignatova (2023) analyzes digital political participation among youth, highlighting their interest in political events and the prevalence of slacktivism. It emphasizes the need for government agencies to promote remote electronic voting to increase engagement and trust in digital political activities. However, there are some things that have not been discussed in this paper, namely, the demand for digital political participation among the young population and the popularization of remote electronic voting among the younger generation.

Furthermore, there is a study by Astghik Petrosyan (2019) who discusses how the Internet and information technology enhance political participation in remote communities by overcoming time and distance barriers, facilitating horizontal communication, and enabling wider involvement in political decision-making processes, especially evident during the Armenia 2018 event; political participation in the information society, emphasizing the role of data availability and communication among stakeholders. It does not specifically address political participation in remote communities, indicating a gap for further research (Hrustek et al., 2021). Ekaterina Ten (2020) discusses increasing political participation through remote digital technologies, addressing low citizen engagement in elections. It explores organizational and legal aspects, proposes solutions for remote voter participation, and identifies potential barriers to implementing these digital systems. Based on Ten's research, there is a research gap related to the legal regulation of remote voting technology and overcoming barriers in digital voter participation systems.

The Samin community, an indigenous group in Indonesia known for their distinct cultural practices and philosophy, has historically exhibited a unique form of political engagement. Rooted in resistance to Dutch colonialism, the Samin people, also called Sedulur Sikep, have maintained an approach to politics based on non-violence and passive resistance (Danugroho, 2020). Their political participation today reflects a blend of traditional values and the need to navigate contemporary governance structures, creating a distinct model of civic engagement in Indonesia. Political participation in the Samin community is heavily influenced by their historical context. The origins of the Samin movement can be traced back to Samin Surosentiko's teachings in the late 19th and early 20th centuries (Rosyid, 2011; Widyarsono, 1998). Saminism promoted resistance to colonial rule through non-cooperation with authorities, rejecting taxes, labor obligations, and government intervention. This passive resistance became a defining feature of the Samin people's interaction with political power, shaping their collective identity and political behavior, which remains significant today.

Modern political engagement among the Samin community reflects their ongoing adherence to core principles of Saminism, such as simplicity, honesty, and non-confrontation. While they reject formal politics to some extent, the community still engages with local governance, particularly when it concerns their rights to land and natural resources (Rosyid, 2023). Their political participation is often subtle, marked by a preference for negotiation and consensus-building rather than direct confrontation, reflecting their deeply held values of peace and communal harmony (Marijan, 2010). The Samin community's relationship with formal political institutions has evolved, particularly in the post-Reform era in Indonesia. The decentralization of power and increased focus on local governance has provided new opportunities for the Samin people to influence political decisions that affect their community.

However, they remain wary of engaging too deeply with state mechanisms, which they view as contradictory to their traditional ways of life. As a result, their participation is often selective and strategic (Famelasari & Prastiwi, 2021). The role of leadership within the Samin community is another key factor in their political participation. Samin leaders, often referred to as elders or " sesepuh," play a vital role in mediating between the community and external political actors. These leaders are respected for their wisdom and adherence to Samin values, and they act as representatives of the community in discussions with government officials (Alfian et al., 2022). Their leadership is crucial in maintaining the community's coherence and ensuring that their political engagement remains consistent with their cultural principles (Liani et al., 2021). However, their participation in non-electoral forms of political engagement, such as protests, petitions, and community organizing, remains a significant avenue for asserting their rights. The Samin community's approach to political participation also reflects broader trends in indigenous political movements in Indonesia. Like other indigenous groups, the Samin people balance the need to preserve their cultural identity with the demands of engaging with modern political structures (Penders, 1984). Their political strategies emphasize autonomy, self-determination, and the protection of traditional knowledge and practices, aligning them with other indigenous movements that resist the homogenizing pressures of state governance and globalization.

Furthermore, the Samin community's political participation highlights the importance of understanding political engagement beyond the formal institutions of the state. Their non-confrontational, consensus-driven approach challenges conventional definitions of political participation, which often emphasize electoral politics and protest movements. The Samin people's quiet resistance and negotiation with power exemplify alternative forms of political engagement that are deeply rooted in cultural values and historical experiences of marginalization. The political participation of the Samin community in Bojonegoro offers a unique perspective on indigenous political engagement in Indonesia. By navigating the complexities of local governance while adhering to their traditional values, the Samin people demonstrate how marginalized communities can assert their political agency without conforming to dominant political paradigms. Their example underscores the need for a broader understanding of political participation that includes diverse cultural practices and modes of resistance.

Methodology

This study uses case study method to understand the strengthening of political participation through local wisdom in the Samin Community. Case studies allow researchers to focus on specific phenomena in one location, providing an in-depth understanding of the dynamics within the community. The research location was chosen in Dukuh Jepang, Margomulyo Village, Margomulyo District, Bojonegoro, East Java Province, Indonesia, which is known as the Samin community. This community still holds fast to its local wisdom, such as the principles of deliberation and honesty, which are the foundation of their political process. Political participation in this community reflects the active involvement of the community based on the local values they adhere to.

Data collection was carried out through in-depth interviews, participatory observation, and document analysis (Miles et al., 2014; Moelong, 2016). Interviews were conducted with traditional figures and community members involved in the political process to gain an understanding of how local wisdom influences their political participation. Participatory observation was conducted to see firsthand how political practices are carried out in this community (Sugiono, 2015). The data collection was conducted by interviewing the residents of Jepang hamlet, Bojonegoro, with a total of 10 participants consisting of the Village Head, the Village Secretary, the Customary Leader, and 7 villagers. The interview technique was carried out using purposive sampling. Document analysis includes a review of literature and local sources related to the history and political traditions of the Samin Community. Data analysis was conducted using thematic analysis techniques, where the collected data were organized based on the main themes that emerged during the research process. These themes were then analyzed to understand the relationship between local wisdom and political participation in the Samin community. Data triangulation was used to ensure the validity of the research results by comparing data from various sources and data collection methods.

Results and Discussion

Political abstention, or the act of not voting in a political context, has an interesting relationship with the concept of communitarianism. Communitarianism is a philosophical view that emphasizes the importance of

community and shared values as the center of social and political life, differing from liberalism, which focuses more on the individual (Ploeg et al., 2022). In the context of political abstention, communitarianism can provide insight into how community bonds, traditional values, and a sense of group solidarity can influence an individual' s or a group' s decision not to participate in formal political processes, such as elections (Prajoko, 2020). In societies that highly value communal norms, the decision not to vote is often not merely an individual act based on personal preferences, but also a reflection of the social dynamics at play within that community (Danugroho, 2022a). For instance, in communities with strong traditional systems or leadership, there is a possibility that residents place greater importance on the decisions of leaders or group consensus than on participating in the formal political processes organized by the state. Thus, political abstention can be seen as a form of community solidarity, where individuals follow long-held values and traditions, rather than engaging in a political system that may seem foreign or irrelevant to their daily lives (Keping, 2018).

Moreover, communitarianism teaches that political life should be understood in the context of social relationships and collective responsibility. In this sense, political abstention may also be a form of critique against a political system perceived as incompatible with the values of the community. When people feel that the political system does not represent their interests or community values, they may choose to ignore or withdraw from electoral participation as a form of passive resistance. Consequently, political abstention can be viewed as an effort to maintain community autonomy and protect the integrity of communal values amidst the pressures of modernization and the demands of formal politics. The relationship between political abstention and communitarianism can thus be understood as a reflection of how communities prioritize collective values and social solidarity over individual participation in formal political systems. Political abstention is not merely an individual action but often the result of broader community dynamics, rooted in traditional values and a sense of togetherness.

The Problem of Abstention in Indonesia' s Democratic Elections

The *Golongan Putih* (Golput) phenomenon has become one of the crucial issues in the context of Indonesian politics since the New Order era to the current Reformation era. Golput, which refers to the act of not voting or deliberately not using the right to vote in general elections, is often considered a form of political indifference by the public (Prajoko, 2020). However, more than that, Golput reflects various more complex problems related to democracy, trust in the government, and political participation in Indonesia. Historically, the term Golput first appeared in the 1971 election as a form of protest against the authoritarian policies of the New Order, which limited political freedom and the right to vote (Suwardi & Budiyanto, 2020). At that time, Golput became a symbol of resistance against elections that were considered unfair and manipulative (Siburian, 2015).

Although the political context of Indonesia has changed drastically since the Reformation era, golput remains a significant phenomenon, especially among young and urban voters. One of the main problems causing the high Golput rate in Indonesia is the low public trust in the government and political institutions. Many people feel that the election will not bring significant changes to their lives. This skepticism is exacerbated by the rampant cases of corruption, collusion, and nepotism among political officials, which have led to distrust of the political system as a whole (Danugroho, 2022a; Jawa Pos, 2017). In addition, the Golput problem is also related to the lack of political education among the public.

Many voters do not understand the importance of participating in elections, so they choose not to exercise their right to vote (Anam & Somantri, 2020). Inadequate political education causes the public to lack sufficient knowledge about the political process and the impact of their choices, which ultimately contributes to the increase in Golput rates. Another factor that contributes to the Golput phenomenon is disappointment with the quality of the available candidates (Ansori, 2022). Many voters feel that there are no candidates who truly represent their aspirations or have integrity that can be trusted. In situations like this, Golput is often considered a rational choice to express dissatisfaction with the available options. On the other hand, there is also a view that Golput is a different form of political participation (Safkaur, 2022).

Rather than being seen as an act of an act of indifference, Golput can be seen as a legitimate form of political protest against a system that is considered unfair or unrepresentative (Rhasintya, 2020). In this context, Golput is a way for people to convey a message to the government and political parties that they are dissatisfied with the existing political conditions. However, the impact of the Golput phenomenon cannot be underestimated. The high number of Golputs can reduce the legitimacy of the election and the government that is formed (Rinakit, 2005).

If most people choose not to be involved in the election process, then the election results will not reflect the will of the people as a whole. This can weaken democracy and cause political instability.

In a broader perspective, the Golput phenomenon also reflects the gap between society and the political elite. Many people feel that their interests are not represented by the political elite, so they choose not to participate in the election (Yusri & Amrizal, 2020). This gap is exacerbated by the lack of communication between the government and society, as well as the low involvement of society in the political decision-making process. To overcome the Golput problem, a comprehensive approach is needed from various parties. The government needs to increase transparency and accountability in state management in order to restore public trust in the political system. On the other hand, political parties need to offer qualified candidates who truly represent the aspirations of the people. The media has a responsibility to present objective and educational information so that the public can make wiser decisions in choosing their leaders. The Golput problem in Indonesia reflects the challenges faced by a developing democracy. This phenomenon demands serious attention from all parties, including the government, political parties, and civil society, to create a healthier and more participatory democracy.

Using the Concept of Communitarianism in Modern Politics

In hindsight, it appears evident that communitarian critics of liberalism may have been driven not primarily by philosophical reasons, but by certain urgent political concerns specifically, the negative social and psychological impacts associated with the atomistic tendencies of modern liberal societies. In other words, regardless of the validity of liberal principles, many communitarians seem to be troubled by the perception that traditional liberal institutions and practices have either contributed to or are inadequate in addressing modern issues such as political disengagement, unchecked greed, loneliness, urban crime, and high divorce rates.

The application of communitarianism can be one solution to strengthen democracy and increase political participation at the local level (Paton & McMenemy, 2024). By considering local values and traditions, communitarianism can create policies that are more in line with the needs of the community, as well as strengthen social ties amidst increasingly sharp political fragmentation. In modern political discourse, communitarianism has emerged as an approach that emphasizes the importance of community and social values in shaping political life (Cornut et al., 2022). Unlike liberalism, which focuses more on individual rights, communitarianism argues that individuals cannot be separated from their communities. Local social values, customs, and traditions are considered important elements that shape individual identity and guide their behavior in a political context.

Therefore, communitarianism offers a perspective that focuses on the balance between individual rights and obligations to the community (Bell, 2005). The communitarian approach is considered relevant to addressing several major challenges, such as social alienation, political polarization, and the loss of a sense of togetherness in society (Sadr, 2020). By emphasizing the importance of social relations and community ties, communitarianism seeks to create a more cohesive and inclusive political order. This is very important amid the increasingly sharp social and political fragmentation in contemporary society (Hussain, 2012). One of the major contributions of communitarianism to modern politics is its attempt to strengthen citizen political participation. This approach recognizes that political participation occurs not only through formal mechanisms such as elections but also through involvement in community and social institutions. By strengthening social ties at the local level, communitarianism seeks to build a more substantial and sustainable basis for political participation.

In the context of public policy, communitarianism also emphasizes the importance of considering the values and needs of local communities (Shishkin, 2020). Policies based solely on universal principles are often not suited to local conditions, thus ignoring the specific needs and aspirations of local communities. By adopting a communitarian approach, public policies can be more responsive to local social and cultural dynamics, thereby increasing the effectiveness and legitimacy of the policies (Hung, 2022). However, the application of communitarianism in modern politics also faces various challenges. One of the main criticisms of this approach is the potential neglect of individual rights, especially in communities that have traditional values that may conflict with human rights principles.

Therefore, it is important to maintain a balance between community interests and the protection of individual rights in the application of communitarianism (Dirakis, 2017). In addition, communitarianism also faces challenges in the context of globalization. With increasing mobility and cross-cultural interaction, community identities are becoming increasingly complex

and diverse (Zeidler & Łągiewska, 2021). This requires a communitarian approach to be more adaptive and inclusive in order to accommodate the various forms of identities and interests that exist in modern society. On the other hand, communitarianism offers great potential for creating more democratic and participatory political governance (Brady, 2023). By emphasizing the importance of deliberation and community involvement in political decision-making, communitarianism can strengthen the foundations of democracy at the local level.

This is in line with the principles of deliberative democracy, which emphasize the importance of dialogue and consensus in the political process (Cowden & Singh, 2017). The communitarian approach is also relevant in addressing social problems such as inequality and social exclusion. By prioritizing social solidarity and shared responsibility, communitarianism can encourage the creation of more just and inclusive policies and reduce existing inequalities in society (Perez, 2023). This is increasingly important in the context of increasing economic and social inequality in today' s global society. In identity politics, communitarianism offers a more inclusive and dialogical alternative (Adeate, 2023). This approach emphasizes the importance of recognizing collective identities while maintaining dialogue between groups.

In this way, communitarianism can be a tool to reduce political polarization that often occurs due to exclusive and confrontational identity politics (Chang, 2022). Communitarianism also has important implications for environmental issues. By emphasizing the importance of community and collective responsibility, this approach can encourage greater environmental awareness at the local level (Fackler, 2020). This is essential for creating sustainable environmental policies that are supported by the wider community (Ploeg et al., 2022). However, to succeed in modern politics, communitarianism needs to continuously adapt to the social and political changes that occur. By strengthening dialogical and inclusive elements, communitarianism can remain relevant in facing the new challenges that arise in global politics.

Local Wisdom of the Samin Community in Democratic Elections

Samin local wisdom, as an integral part of the Samin community culture, plays a significant role in shaping their political participation in the democratic party (Rosyid, 2016). The Samin community, known for their simple lives, firmness in upholding the principle of honesty, and high spirit of mutual cooperation, presents unique values in the context of elections. In a democratic party, this local wisdom becomes social capital that can encourage more meaningful political participation, especially in maintaining the integrity and transparency of elections at the local level. One of the Samin local wisdoms that is relevant in the context of the democratic party is the customary principle that they uphold. This principle emphasizes the importance of compliance with social norms that have been passed down from generation to generation as conveyed by the following resource person named Mr. Eko.

> *"Wong Samin sakniki mboten sami kaliyan mbiyen Mas, Sak niki pemerintah mboten musuh, sanes nek Samin mboten melu demokrasi".*
>
> "The Samin people are not the same as before, now the government is not seen as the enemy. It is wrong to think that the Samin do not participate in democracy in this day and age". Eko (personal communication, 2024)

In the context of the election, this customary principle teaches the Samin community not to be tempted by money politics or other forms of manipulation that can damage the democratic process. Awareness of the importance of maintaining the purity of votes in the election is a manifestation of their commitment to deeply rooted customary values (Rosyid, 2018). Another local wisdom that plays a role in the democratic party is deliberation and consensus, which are an inseparable part of the life of the Samin community. Consensus is a collective decision-making method that emphasizes dialogue and consensus. In the context of elections, this method is used by the Samin community to determine their political choices together through in-depth discussions and careful consideration (Danugroho, 2022b). In this way, the political choices taken do not only reflect individual interests but also the common interests of the community.

> *"Terkait pelaksanaan pemilihan kepala daerah, sebenarnya tidak berbeda dengan yang dilakukan di daerah lain. Hanya saja, sebelum pergi ke TPS untuk memilih, kami terlebih dahulu mengadakan musyawarah. Dalam musyawarah tersebut, kami membahas calon mana yang akan dipilih, dan musyawarah ini langsung dipimpin oleh Mbah Harjo Kardi. Mengenai sistem pelaksanaannya, semua warga berkumpul di balai pertemuan, dihadiri oleh Mbah Harjo Kardi dan seluruh*

warga masyarakat adat Samin. Jika Anda ingin penjelasan lebih detail, bisa langsung bertanya kepada Mbah Harjo Kardi"

"Regarding the implementation of regional head elections, it is actually no different from what is done in other regions. It' s just that, before going to the TPS to vote, we first hold a meeting. In the meeting, we discuss which candidate will be chosen, and this meeting is directly led by Mbah Harjo Kardi. Regarding the implementation system, all residents gather in the meeting hall, attended by Mbah Harjo Kardi and all members of the Samin indigenous community. If you want a more detailed explanation, you can ask Mbah Harjo Kardi directly". Head of Jepang Hamlet District, Margomulyo (personal communication, 2024)

The principle of *sepi ing pamrih, rame ing gawe*, which means working sincerely without expecting anything in return, is also an important value in the political participation of the Samin community. They see the election process not as an arena for seeking personal gain but as a form of devotion to the community and the country. Thus, the Samin community tends to avoid transactional politics and chooses candidates who are truly considered capable of representing their aspirations honestly and fairly. Samin local wisdom also teaches the value of honesty, which is one of the main pillars of implementing a clean and transparent democratic party. The Samin community is known to highly uphold the value of honesty, both in everyday life and in the political context.

This can be seen from their consistent attitude of rejecting all forms of fraud and manipulation in elections. Honesty in conveying political aspirations through elections is a reflection of the integrity they hold firmly (Na'im & Adi, 2017). In addition, the value of simplicity embraced by the Samin community also influences their political attitudes. This simplicity is reflected in the way they choose leaders, where they tend to choose candidates who are considered to have simple lives and are close to the people (Fauziyah, 2020). This value of simplicity is the basis for the Samin community in assessing the quality of prospective leaders, which is not only seen from political rhetoric or bombastic promises but also from how the candidate lives his daily life.

Mutual cooperation, as one of the local wisdoms of Samin, also has an important role in building inclusive political participation. Through mutual cooperation, the Samin community works together to make the election a success, both in terms of technical preparation and in creating a conducive atmosphere for voting (Budiandrian et al., 2022). This spirit of mutual cooperation ensures that all members of the community can actively participate in the democratic party, without exception. The local wisdom of Samin in viewing power also makes a unique contribution to the implementation of the democratic party.

In the context of modern politics, Samin local wisdom can be a source of inspiration for developing a model of political participation that is more rooted in local cultural values. By integrating this local wisdom into the formal political system, it is hoped that a more inclusive, just, and appropriate democratic process can be created in accordance with the socio-cultural context of the community (Handitya & Rian Sacipto, 2023). A model of political participation based on local wisdom as demonstrated by the Samin community can be a solution to various problems in modern democracy, such as political apathy, low voter participation, and the rise of transactional politics (Alfian et al., 2022). Samin local wisdom also has the potential to strengthen election integrity by making values such as honesty, consensus, and mutual cooperation the moral foundation of the implementation of elections. With these values, the community does not only play a role as passive voters but also as active guardians of the democratic process, ensuring that elections run honestly and fairly.

However, the application of local wisdom in the democratic party is not without challenges. Increasingly widespread globalization and modernization can threaten the sustainability of local wisdom, including the values held by the Samin community. Therefore, systematic efforts are needed to preserve and adapt this local wisdom in the context of modern politics, so that it remains relevant and can make a real contribution to strengthening democracy. For this reason, it is important for the government and other stakeholders to support initiatives that aim to integrate local wisdom into the political system.

Political education that focuses on local wisdom, the involvement of traditional figures in the political process, and respect for local values in the formulation of public policies are steps that can be taken to ensure that local wisdom remains an integral part of the democratic process in Indonesia. Samin local wisdom has an important role in enriching and strengthening democratic practices in Indonesia. Through values such as honesty, consensus, mutual cooperation, and simplicity, the Samin community shows how the democratic process can be carried out in

a more meaningful way and in accordance with the local socio-cultural context. Thus, Samin local wisdom is not only relevant to the Samin community itself but can also be an inspiration for the development of a more inclusive and sustainable democracy in Indonesia.

Conclusion

Strengthening political participation through local wisdom in the Samin Community demonstrates that integrating local cultural values can significantly contribute to the democratic process. The Samin community, with its principles of honesty, consensus-based deliberation, and mutual cooperation, offers a model of political participation that is more inclusive and grounded in traditional values. This local wisdom not only preserves electoral integrity but also encourages active community involvement in the political process, avoiding transactional politics and prioritizing collective over individual interests. In the context of modern politics, this approach enriches democratic practices at the local level by blending traditional values with formal political systems. The Samin community' s local wisdom shows that democracy does not have to be viewed homogeneously but can be adapted to the unique characteristics and needs of the local community. Therefore, integrating local wisdom into the strengthening of political participation, as practiced by the Samin Community, is an essential step toward creating a more responsive, sustainable democracy that aligns with existing cultural values. The experience of the Samin Community can serve as an example for other communities in strengthening political participation while preserving local cultural identity. This approach can provide solutions to various challenges in democracy, such as political apathy and social polarization, and promote a more just and transparent political process.

Conflict of Interest

The author(s) declare(s) that there is no conflict of interest.

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